THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Let us do well until our neighbors see our characters rather than our faces; and then, though born without beauty, we shall die handsome.*"—HENRY WARD BEECHER.

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HOW THE LORD PROVIDES FOR HIS SERVANTS.

ENCOURAGED by the "Free Invitation" in the STAR, I send the following account of a little missionary experience which Elder Ammon Green and myself had while laboring in the Indian Territory among the Cherokee and Chocktaw tribes of Indians in the year 1887:

In the mouth of February of that year we were traveling south through the Chocktaw country. One day it rained from morning till night, and we were wet through; we were also cold and hungry. All the afternoon we asked for shelter for the night at the scattered houses, but were refused at every place. The next settlement was twenty miles away, through dense woods. As we could not lie down on the wet ground, nor make a fire, we traveled on. We were told that there was not another house within a radius of twenty miles. Elder Green was traveling a little ahead of me. Suddenly I noticed a light through the trees to the right of us and called his attention to it. After we had made sure that it was a light, we groped our way through the darkness of the woods toward it. After a while we came to a small, board shack. A man was standing at the door. We told him that we were Latter-day

Saint missionaries, and asked him if we could stay with him over night. "Certainly you can stay," he answered, "but if you had been five minutes earlier you would not have found me here. I have just built this place. I am cutting ties for a railroad that is going to pass through this part of the country. I felt lonesome to-night, and started off a short time ago to spend the night at an Indian settlement some miles farther off the road. But when I had gone pretty well on the way, something whispered to me, saying, 'Go back, you are wanted at the house.' I reasoned with myself, however, that all was right at the cabin, that I had not left a fire, that I had nothing to lose, and started on again. But the same voice said to me again, 'Go back, you are wanted.' I could not resist the second time, so I came back. I had just got a light and was standing in the door wondering what was going to turn up when I heard you tramping through the woods."

He gave us what food he had cooked, which was very acceptable. It so happened that his companion was absent that night, so he gave us his bed. He provided us with a good breakfast the following morning, and sent us on our way rejoicing, praising the Lord for His goodness in providing for our needs while in His service.

DAVID SHAND.

In connection with the foregoing I will relate a remarkable occurence which took place some years ago when Elder Dalton, of Springville, Utah, was laboring as a missionary in the city of Belfast, Ireland. This humble and faithful servant of the Lord found himself at various times sorely in need of means to enable him to carry on his missionary work. At that time money was very scarce at home, a financial panic prevailing throughout the United States.

Brother Dalton's circumstances became so straightened that he feared he would have to return home before he had completed his mission. He was, however, a man of faith, having confidence in the Lord and in His ability to provide for the needs of His children. Without acquainting his fellow-Elders of his intention, he repaired one morning to the top of the Cave Hill, a mountain overlooking Belfast Lough, and there in humble prayer he besought the Lord to send him assistance to enable him to fill the mission to which he had been called by His divinely-appointed servants.

No sooner had he finished his petition when the still, small voice of the Holy Spirit spoke to him saying, "You shall receive money in the second letter that you shall get from home." Tears of joy coursed down his cheeks and he burst forth in praise and thanksgiving to Him who had promised to go before His servants and to prepare the way by which they would be able to accomplish their missions.

On returning to the conference house, his companions rejoiced on beholding the cheerful countenance of Brother Dalton and asked

him if he had received money from home. He told them that he had not, but that the Lord had revealed to him that he would get means in the second letter which he would receive from that time. Two weeks passed by, when the anxiously looked for letter arrived, and on opening it Elder Dalton was almost overwhelmed with joy at beholding a check for one hundred dollars.

Where did this money come from? From one of his neighbors, a lady possessed of some means. One morning about two weeks before, this lady called on Elder Dalton's wife and told her that she had been impressed to advance Elder Dalton one hundred dollars to enable him to carry on his missionary work. This amount she tendered to Sister Dalton without either interest or security, notwithstanding the fact that a few hours before one of her neighbors had sought to borrow that amount from her, offering her good security and a very liberal interest.

Elder Dalton afterwards learned that at the very moment when he was engaged in prayer on the mountain top, the good woman, almost seven thousand miles away, was impressed by the Spirit of the Lord to impart of her substance for the relief of His servant.

That the Lord will provide, is a promise that's given,
Ye faithful and true, 'tis a promise to you!
So in meekness confide, and look upward to heaven;
The Lord is our Father, the Lord will provide.

How the Lord will provide from the storehouse of heaven,
We know not alway, yet to Him will we pray:
For we're never denied, when in poverty driven,
We ask for our Father, the Lord, to provide.

What the Lord will provide when He aids us from heaven
Not always we know; when in poverty low
He has often supplied, when we bravely have striven;
In wisdom our Father, the Lord, will provide.

W. A. M.

Put Daniel in the Fiery Furnace.—A clergyman recently engaged with another of a different belief in a controversy regarding some question of religion, sent to a newspaper office an article supporting his side of the question. The article in question contained about two thousand words, and had been prepared at the expense of much midnight oil. The manuscript had been received at a local newspaper office and "set up" in type for the next day's issue. About midnight the telephone bell rang furiously, the minister at the other end asking for the city editor. "I am sorry to trouble you at such a late hour," he said, "but I am in great trouble." "What can I do for you?" was asked. "In the article I sent you to-day I put Daniel in the fiery furnace. Please take him out and put him in the lion's den."

THE SPIRIT OF "MORMONISM."

"Only those who brave its dangers know the secret of the sea."

And only those who accept the Gospel of Jesus Christ, live its principles and share the obloquy and shame which come to them from its opponents can know and understand the spirit of that Gospel or feel its magnetic touch and experience its life-giving, love-giving power. Where in all the communities or institutions of the world can one find such a divine, self-sacrificing spirit as is found to-day in the Church of Jesus Christ of Latter-day Saints? It is the spirit of its Founder, Jesus of Nazareth. All other systems pale before it; Moses and Buddha, Confucius and Zoroaster are names that fade before and are obliterated by the splendor that emanates from the name of Christ. That name is stupendously supreme, towering high above all others and shall live in the hearts of men when all else shall be forgotten. Associated with that name is everything that is pure and good and holy and true. It is the name above every other name, to which every knee shall bow and every tongue confess, and that shall eventually draw all men unto it.

The same spirit permeates, as I have said, the Church of Jesus Christ of Latter-day Saints and lives in the bosom of its members. And when one contrasts this spirit with the spirit of the world, or even with the spirit of other denominations, it makes his heart swell over with gratitude and deep-felt thankfulness to know that he has become an integral part of such a system. This is not said in antagonism to other creeds and other churches; but I merely state a fact when I say that the spirit which dominates the Church of Jesus Christ of Latter-day Saints cannot be found in the man-made systems of the world. This I have experienced for myself, having attended a certain church for at least eight or nine years, during which time no one ever spoke to me, nor shook me by the hand, showing most plainly the absence of that Christian love which a church claiming to be founded by Jesus Christ should and ought to possess. But when I came in contact with members of the Church of Jesus Christ of Latter-day Saints I received such treatment that at once convinced me that a different, a larger and more exalted spirit existed among them—a spirit of love and friendliness, of brotherly kindness, that has never ceased, nor waned nor grown cold, but has rather increased day by day, unfolding its beauties more and more and ever increasing by what it gives away.

A number of my friends who have attended meetings and social gatherings of the Saints have felt and made reference to the excellent spirit which they enjoyed on such occasions. From what source does this spirit proceed, if not from the fountain of Divine Love? Do men gather grapes from thorns or figs from thistles? Can a corrupt fountain send forth pure water? Verily, no. How

then could such Divine influence emanate from these despised people were they not under the favor of Jehovah and partakers of His spirit? "By their fruits ye shall know them." And if love and good-fellowship, self-sacrifice, and anxiety for the welfare of others be marks by which the true Church of Christ may be known, then the Church of Jesus Christ of Latter-day Saints, having all these qualities, bears the stamp of truthfulness and proclaims herself to be the true Church, possessing divine authority conferred upon her by the Lord Himself.

A person having once tasted of the good things that this community has to offer feels thoroughly satisfied, knowing that he is in the fold of the Good Shepherd. I am speaking now for myself, and of what I have personally experienced; but I know that I give voice to the sentiments of many thousands of people whose experience is exactly the same as my own. We have not only felt the warm grasp of friendly hands and heard kind and loving words uttered from true and honest hearts, but we have experienced substantial and material help at times when most needed, and when the outside world were giving us the cold comfort of Job's counselors, harrowing our feelings, and causing us sorrow and pain.

Where in all the world can we find such altruism as exists in the Church of Jesus Christ of Latter-day Saints? Here the true spirit of brotherhood is experienced, a spirit which if all men would receive would solve every social problem that to-day is puzzling the hearts and heads of men. The labor question, the housing question, old age pensions and every other problem could, and eventually will, find their solution in and through the spirit which emanates from this Church. This grand organization is composed of men and women whose life's duty is to carry out the principles and precepts laid down by the Messiah Himself. Is Christianity a failure? Not in this Church, contemptuously called "Mormon." Rather is it meeting with success all along the line. The leaven of its glorious principles is permeating the world and shall eventually accomplish the mission assigned it by its Founder—the redemption of the earth and the salvation of mankind.

Brothers and sisters, let us so live that we may ever be found in possession of the spirit of the Gospel, and that we may have it more abundantly; then we shall neither be barren nor unfruitful in the vineyard of the Lord, but shall be like trees planted by a river of water which bring forth their fruits in their season. The world shall know us better "when the mists have rolled away."—Edmund Dennis.

True glory consists in doing what deserves a place in history; writing what deserves to be read; and in so living as to make the world happier and better for our living in it.—Thoreau.

CHEERFUL FUNERALS.

NOT long ago a prominent and popular minister of London shocked his congregation by appearing at the funeral of a member of his church in a gray suit. His explanation was this: "I am tired of the gloom and paganism of our Christian funerals. This man was eighty-two years old. All his life he had maintained a character of purity and uprightness, and for most of his life he had a strong Christian faith. Why should we load ourselves with black for such a passing?"

The question will come home to thousands of thinking Christians outside of this minister's parish. It is easy to understand the purely personal and selfish grief of those who have closed the eyes of one they loved, but it is not easy to see why those to whom belief in the resurrection and immortality is as a corner-stone should continue their conventional mourning for months and years.

We hail the birth of a child with joy and congratulations; we greet death with sorrow and condolences. Yet death is as normal, as natural a part of God's plan, as is birth, and to every sincere Christian it is the beginning of a life beside which the most joyous earthly life is poor and unsatisfying.

The common attitude toward death is, as the London preacher called it, not Christian but pagan. The real, consistent Christian attitude regards death as a natural and inevitable step, which all must take, as surely as we go from nursery to schoolroom, and from schoolroom to the greater world outside. Above all, it thinks of those whose presence is no longer visible, not as gone, but as still with us, sharing every joy, and knowing at last every loving thought which we entertained, but failed to express while they were here in the flesh.

It is this view which makes death not a horrible but a beautiful thing to contemplate, and which, when we attain it, will rob funerals of much of their hideous pagan panoply and unnatural and immoral gloom.—Ex.

"SPRINKLING" NOT BAPTISM.

ONE of the Elders laboring in the British Mission writes: "At the close of an open-air meeting a short time ago, a gentleman came up to me and said: 'In the course of your address this evening, you made the assertion that there is no scriptural evidence whatever in favor of sprinkling. I beg to inform you that you are mistaken. It is evident that you have not read what the Prophet Isaiah wrote concerning sprinkling; I will therefore call your attention to his prophecy, which you will find in the fifty-second chapter of his book, fifteenth verse, which is as follows:

So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard, shall they consider.

Now, Isaiah is not the only prophet who wrote concerning sprinkling. Ezekiel has also written upon the same subject, as you will see by referring to the twenty-sixth chapter of his book, from which I quote:

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (Ezekiel 36: 24, 25.)

'To me,' continued the gentleman, 'the scriptures which I have quoted are as plain as those which you cited in favor of immersion. It would seem that, according to the Bible, sprinkling is just as acceptable to the Lord as immersion.'

"I told the gentleman that I was not ignorant concerning the prophecies of Isaiah and Ezekiel, which he had read, but that he had made a serious mistake by confounding the ordinance of sprinkling, as practised under the law of Moses, with that of baptism by immersion, which is an ordinance of the everlasting Gospel. Let us see, my friend, I said, how this ceremony of sprinkling was observed by the children of Israel, and then see if we can harmonize it with that of infant sprinkling, as practised in many of the sectarian churches at the present time. This is what Moses has said with regard to sprinkling:

Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash all their clothes, and so make themselves clean.

Then let them take a young bullock, with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

* * * * *

And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering unto the Lord, to make an atonement for the Levites. * * * Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. Numbers 8: 6-8, 14.)

"Now, my friend, I said, you will see that the ordinance of sprinkling to which you have called my attention was associated with several other ordinances, such as the shaving of the flesh, the washing of clothes, the sacrifice of burnt offerings and meat offerings. If we are to observe the one then we must observe the others also; and I am sure that you do not wish to see the sacrifice of burnt offerings and meat offerings revived. Besides, you will observe that the ordinances to which I have called your attention were not for all the children of Israel, but for the Levites only. The gentleman acknowledged the truth of what I had said, and thus ended the short, friendly discussion."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 26, 1907.

"A HOUSE DIVIDED AGAINST ITSELF."

After a vigorous agitation, for more than seventy years, of the subject of marriage with a deceased wife's sister, it has been decided by the enactment of a law, legalizing such marriage and having a retro-active effect so that the children of unions of that kind in the past are legitimatized. This settles the question so far as the British civil law is concerned. But it appears to be very much unsettled in ecclesiastical circles. Some of the clergy of the Church of England announce that they will comply with the law, and others most vehemently declare that they will not perform the ceremony for such unions nor permit them to be solemnized in the edifices over which they have control. Thus, that church becomes "a house divided against itself."

Some of the bishops of the Anglican Church have forbidden priests within their diocese to perform such ceremonies, and the rectors in several parishes have not only proclaimed that they will not permit them to be performed, but that they will forbid the sacrament to persons contracting such marriages, which they denounce as sacrilege. They thus set themselves against the civil law and virtually place the Church above the State. The newspapers have teemed with communications pro and con in relation to this subject, and, as usual with controversies relating to religious matters, some of them have been quite intemperate and sadly illogical. The ground taken by those who are opposed to the law is that it is in violation of the laws of God, but they offer nothing in proof of the assertion. Some claim that "the church prescribes certain laws because they are the laws of God," and that they are "the laws of God because the church prescribes them." Is not that an example of the process of "reasoning in a circle?"

As samples of the determination of some clergymen to resist the law we cite the following: The Rev. W. St. George Coldwell, rector of Islip, announces that "whatever the State may decree he will not allow his church to be used for such a sacrilegious purpose and

will treat the person who contracts such a union as an excommunicant." The vicar of St. Clether, Cornwall, made this declaration publicly before his congregation: "In consequence of the passing of the Deceased Wife's Sister Act, by which the law of the State is now in opposition to the law of God and the Church, I, Francis Partridge, vicar of St. Clether, hereby give notice that inasmuch as the law of the church is and will remain unaltered, I will never knowingly celebrate any such so-called marriage, nor will I allow any other priest to do so in this church. Furthermore, I will refuse the sacrament to all who are guilty of contracting any such union."

It seems that some of the professing ministers of religion are reaching a position which they utterly condemned the authorities of the Church of Jesus Christ of Latter-day Saints for assuming, that is: that the law of God is paramount and therefore superior to human law, in guiding the conscience of man if not in regulating his actions. The laws of man ought to be in perfect harmony with the laws of God, but when they conflict, which is to be regarded as superior? That is a question which involves very serious considerations, and has caused not only much controversy but great persecution and oppression. The Act of Parliament, however, over which there is so much present discussion, does not seek to compel any priest to perform the marriage ceremony between a man and his deceased wife's sister, but simply makes the union legitimate. The parties need not go to a minister of the Church of England to have the ceremony performed, but can have it attended to by any minister, in a place properly licensed for the purpose, or by the registrar of the district wherein the ceremony is performed.

On the other hand, some clergymen have announced their intention to resist the orders of the bishops and conform to the law. Canon Henson of St. Margaret's, Westminster, for example, in an open letter to the Archbishop of Canterbury, published in a *Monthly Review* for October, opposes that dignitary's instructions to the clergy not to perform the ceremony sanctioned by the law. As summarized by a public journal Canon Henson says:

> The members of the House of Commons have for nearly three centuries been officially connected with St. Margaret's, and they could hardly avoid feeling as an affront any action on his part which conspicuously branded as anti-Christian and immoral an Act passed with a remarkable display of Parliamentary agreement. Before taking a course of action which incidentally brands the Legislature with the infamous patronage of incest, he was bound to be quite clear it was the divine law of marriage and not some conventional and properly mutable rule. Canon Heuson therefore declines to surrender to the Episcopate, assured that he will lose nothing in the regard of the Archbishop by dissociating himself with becoming contempt from the servile doctrines of clerical obedience now current and accepting frankly the important option which the law has imposed on him. Therefore he will not refuse the use of the church for such marriages nor the Holy Communion from those who, having been married under the Act, presented themselves at the communion rail.

The dispute which has arisen and the decision that has been reached mark one more step on the road to the disestablishment of the Church of England, while it widens the breach within its ranks and shows to the masses of its communicants the lack of union and real authority among its ministers to proclaim or expound the word of God. As we have shown heretofore, in touching on this subject while it was under debate in Parliament, there is nothing in the Old or New Testament that forbids the marriage of a man with the sister of his deceased wife. The clergy of the Anglican Church, and of dissenting denominations, have nothing to base their doctrines upon but the Bible. That Book is what they allude to when they speak of "The Word of God." They claim that the tables of affinity, published in the Book of Common Prayer, are founded on the "Word of God," but when we search through the Scriptures we can find nothing that warrants the declaration of affinity between a man and his dead wife's sister, or in any way forbids their marriage. The only text ever cited in support of the notion that it is contrary to the law of God is Lev. 18: 18, which simply forbade Israel to marry a wife's sister "during her lifetime, to vex her." Nothing more can be fairly construed from that injunction than that a man should not marry his *living* wife's sister if it would vex her, for plural marriage was then in vogue as it was in the days of Jacob.

Not a syllable is said in the Mosaic code against marrying a *dead* wife's sister. But supposing anything could be deduced from that text, even by the strained interpretations of ministerial casuists, to justify the conclusion arrived at by them, what becomes of their argument in face of the fact that the law of Moses, in which the text occurs, is declared by them to be no longer in force? They believe that it was fulfilled in Christ and that we are under the Christian dispensation. The New Testament is silent on the subject. They do not believe in present revelation. They have nothing to depend upon but the dead letter of ancient scripture. How, then, can they have the hardihood to declare that the law they have set up on this matter is according to "The Word of God"?

Another point to be considered is this: The Church of England is a State institution. No matter how much independence of the civil law some of its clergy may pretend to claim, the entire organization is "The Church of England as by Law Established." It is the creature of the law. It does not claim to have been set up by divine revelation to its founders. It should, therefore, logically be subject to the same power and authority by which it was instituted, that is, the law of the land. It owes its life, organization, support and influence to the State. Therefore, when it defies the law enacted by the power that gave it existence it is in rebellion against the Crown and Parliament. And if its ministers forbid the sacrament to the members of the church because they act in

conformity to the civil law, they will render themselves liable to the law in such action as may be taken by the persons aggrieved and deprived of a vested right.

This is no quarrel of ours. We simply place the matter before our readers for their consideration, and we view it as a sign of that dissolution between the Established Church and the authority of the State which appears to be inevitable. While this confusion and contention to be found throughout Christendom set things religious in commotion, let the Saints of God rejoice in the restoration of divine authority and of divine revelation, by which all things pertaining to the kingdom of God can be settled and made sure and beyond all doubt by the living word of God through the living oracles!

C. W. P.

To admire what is admirable, to adore what is adorable, to follow what is noble, to remember any such examples that have crossed our earthly pilgrimage, that have brightened its darkness and cheered its dullness—this keeps alive before us the ideal of human nature and the essence of the divine nature. The good thoughts, the good deeds, the good memories of those who have been the salt and the light of the earth do not perish with their departure—they live on still; and those who wrought them live in them.—A. P. STANLEY.

"In and About Salt Lake City, the Mormon Paradise."—This is the title of a beautiful view book, published at Salt Lake City. It contains views of all the principal places of interest in and about the City of the Saints, a three-colored plate of the Temple Block, the Articles of Faith, and a "Sketch of Utah and the Mormons," by Elder Orson F. Whitney. Printed on heavy, enamelled paper and bound in attractive covers. It is an excellent book for the Saints to send to relatives and friends. On sale at this office, price one shilling, post-paid.

"The Story of Mormonism."—By James E. Talmage, Ph.D., F.G.S., F.R.S. (Edin.). "The Story of Mormonism" was originally told, by invitation, at the University of Michigan, afterward at Cornell University and elsewhere, and finally appeared in the *Improvement Era*. Through the kindness of Dr. Talmage and the publishers of the *Era* we have been able to reproduce the Story in book form (handy, pocket edition). It makes a volume of almost one hundred pages, is printed from good type on heavy book paper, and bound in neatly embossed covers. The book is being retailed at cost, threepence per copy, by post fourpence. Orders should be sent in immediately, as the edition is limited.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE annual Liverpool conference of the Church of Jesus Christ of Latter-day Saints was held in the Temperance Hall, North Road, Preston, Sunday, September 22nd, 1907. President Charles W. Penrose of the European mission, Sister Romania B. Penrose of the General Board of Relief Societies, President J. G. Midgley, Jr., and twenty-six traveling Elders of the conference were in attendance.

After welcoming those present, President Midgley presented the general and local authorities of the Church, who were sustained in their respective positions. The statistical and labor report was read and accepted. One hundred and thirty baptisms were reported since our last conference.

Elder Thomas S. Gregson of the Wigan branch was the first speaker. He bore a convincing testimony to the truthfulness of the Gospel. He was followed by Elder E. M. Rynearson of the Birkenhead branch, who spoke on the organization of the true Church and explained the necessity for prophets in these days.

President Penrose then addressed those present. He showed the purpose for which officers and ministers have been placed in the Church of Christ—to strengthen and build up the members in their faith, to preserve unity and peace, to set in order the affairs of the kingdom so that the work may grow and prosper and spread abroad. All were exhorted to aid the Elders in the promulgation of the Gospel.

Those assembled at the afternoon meeting were first addressed by Elder George W. Moss of the St. Helens branch. His subject was the second coming of our Lord and Savior Jesus Christ. Elder Moss bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith. Elder Bertram F. Reeves of the Birkenhead branch discoursed on the gift of the Holy Ghost. He enumerated some of the blessings enjoyed by the Latter-day Saints through the possession of this greatest of all gifts given to man on earth.

President Penrose was the concluding speaker. The doctrine of salvation by faith alone was taken up and the fallacious reasoning of its advocates plainly shown. As the Almighty had always required obedience to His commandments, and as He was the same God to-day, yesterday and forever, the speaker contended that the people in these times could not gain exaltation save their faith was complemented by acceptable works. He called attention to the false idea entertained by sectaries regarding heaven and hell, and quoted extracts from the Scriptures to prove that mankind will be judged according to their deeds and will then be consigned to those places for which they have fitted themselves.

When the time for commencing the evening meeting arrived every seat was soon occupied. Elder Thomas G. Lambert of the Nelson branch addressed the congregation. He spoke on the first

principles of the Gospel of Christ, showing their order and the necessity for each. He was followed by President Midgley, who related a few instances connected with the introduction of the Gospel in this country.

President Penrose occupied the remaining time. He took for his text the opening words of the beautiful hymn, "Lead Kindly Light," which had just been finely rendered by Brother John Watson. The speaker commented upon these words and called attention to the fact that although this song was a general favorite among all classes of Christians, the sentiment and depth of thought expressed is scarcely realized. In a pleasing and convincing manner he showed that the restoration of the Gospel in these latter days had brought a kindly light to disperse the spiritual darkness and lead mankind in the way of truth.

The anthems rendered by a choir composed of Saints from the Nelson, Burnley, Accrington and Blackburn branches, under the direction of Brother John Watson, were appreciated by all. Sisters Ada Watson, Lillian Fawcett, Edith Sutcliffe, as well as Brother John Watson, favored us with appropriate and beautiful vocal solos.

Between the afternoon and evening meetings the members of the Relief Societies met, with other ladies and a few of the brethren, when Sister Romania B. Penrose addressed the sisters, encouraging them in the work, offering many suggestions to promote and advance their cause among the people generally.

Monday morning a Priesthood meeting was held. President Penrose listened to reports from the Elders and afterwards gave us valuable instructions for the benefit and progress of the work.

Before leaving for Liverpool, President and Sister Penrose, with President Midgley, visited the Market place, where the first Gospel sermons were preached in this country by President Heber C. Kimball and associates. The ruins of the old Cock Pit were also visited, as well as the traditional site of the early baptisms in the River Ribble.

GEORGE M. GROESBECK, Clerk of Conference.

FROM THE MISSION FIELD.

Releases.—The following Elders are honorably released to return home, October 9th, 1907, per s.s. *Republic*: H. Albert Wagstaff, George F. Bolto, Leeds; Thomas W. Jarvis, William J. Francis, London; President Robert R. Judd, Newcastle; Edwin Miles, Arthur T. Woffinden, Sheffield; William Brown, Manchester. Elder Dudley W. Packard, Liverpool conference, is honorably released to return home October 17th, per s.s. *Dominion*.

Relief Society Organized at the Liverpool Conference.—On Sunday last a Relief Society was organized in connection with the Nelson

branch of the Liverpool conference. President Charles W. and Sister Romania B. Penrose gave addresses and explained the object of such an organization, and the duties of the officers and members. The following officers were chosen and unanimously sustained: President, Mrs. Elizabeth Stevenson; first counselor, Margaret Brown; second counselor, Margaret Chadwick; secretary, Minnie Jolly; treasurer, Ada Blackburn.

Dictrict Meetings at Gainsboro.—Two interesting and largely attended district meetings were held at Gainsboro, on Sunday the 15th inst., at 2 and 6 p.m. The following Elders were in attendance: President Brigham A. Seare, A. T. Rose, Benjamin Brown, H. Sumner Hatch, Alex. H. Lowe, Lorin W. Preston and J. L. Shepard. The brethren addressed the meetings in turn, bearing strong testimonies to the truthfulness of the Gospel restored through the Latter-day Prophet, and set forth in a clear and able manner the first principles of the same. It was gratifying to the brethren to see so many strangers present, and it is believed that much good will result from the meetings.

Two Hundred Miles Without Purse or Scrip.—Elders Heber G. Warner and William H. Russell relate a little of their missionary experience in traveling without purse or scrip through the land of brown heath and shaggy wood. They write as follows: "With implicit faith in the Lord and in His many kind assurances, we started out from Glasgow on Thursday, the 5th inst., four days after our splendid conference. The first two hours' walk was just as easy as taking a walk down town; but after that the soles of our tender feet began to blister and burn. But we did not feel discouraged: we knew that that affliction would not last long. We called at each house in every little village that we passed through, preached the Gospel to all who would give us hearing, and testified to its restoration through Joseph the Prophet. Some of the people were glad to hear us and listened with interest to our testimonies; others treated us with indifference, having no desire to hear things pertaining to the salvation of their souls. The only sorrow we experienced was when we met this latter class of people. How dark and gloomy their lives must be without the glorious rays of the Gospel to enlighten their souls and to give them that peace which passeth all understanding! We sold books to those who were able to buy, and to those who were not able to purchase books, but who expressed a desire to read our literature, we gave freely. We sold all our books with but little effort, and could have disposed of many more. We held open-air meetings in all the large towns on our route. The Lord filled us with His Spirit, and we rejoiced exceedingly in our labors. Our meetings were well attended. At their close, tears of joy would well up in our eyes, and we would rejoice and give praise to the Lord. We traveled

over two hundred miles. Besides the work which we have done for our fellow-mortals, our faith has been strengthened, and we look back upon this bit of experience as being the most interesting and satisfactory in our missionary career."

Baptisms.—Another member was added to the Church in Southend (London conference) on the 18th inst. The baptism was performed in the Thames river, Elder J. K. Udall officiating.

Elders E. D. Hymas and C. W. Sherwood report a baptismal service held in Heywood Public Baths, on the 16th inst., when five members were added to the Rochdale branch (Manchester conference). The ordinance was administered by Elder E. D. Hymas. The Lord is blessing the labors of His servants in Rochdale. Other baptisms are expected in the near future.

A baptismal service was held at Thorncliff Farm, Hollingworth, on the 15th inst., when six converts to the Gospel of Christ received the ordinance of baptism at the hands of Elder Alma Revoir.

Elder Edwin Miles writes: "It gives me pleasure to report a substantial increase in the Sheffield branch. We held a baptismal service at Glossop Road Baths, on Sunday, the 15th inst. Elder John J. Hendry and President Abel G. Rich explained the necessity and sacredness of the ordinance to be performed, and exhorted those who were about to enter the door into the sheepfold to remain true to the covenants they were making with the Lord. Fourteen persons (eleven males and three females) then received the ordinance of baptism at the hands of President A. G. Rich and Elder Heber C. Mansfield. Our hall is almost filled every Sunday evening; our graded Sunday School is well attended, and the spirit of love and unity exists among the Saints. We are happy in our labors, with sure prospects for more additions in the near future."

On the 9th inst. a baptism was performed at Ipswich, in the river Gipping, when another member was added to the Church. President Walter A. Dimond officiated in the sacred ordinance. Another baptism was performed in the same river on the 23rd inst., Elder J. W. Jones officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Jesus the Christ.

Lesson XXVII.—Who is my Neighbor?

General reference: Luke 10: 25-37.

I. Jesus and the lawyer.

1. The lawyer's question: "What shall I do to inherit eternal life?" Compare question asked of Jesus by the rich young man (Matt. 19: 16; Mark 10: 17; Luke 18: 18); also the question, likewise by a lawyer, as to the great commandment (Matt. 22: 36-40).

2. Jesus replies with counter questions.

3. The lawyer attempts to justify himself. (a) The attempt indicates self-conviction. (b) It prompts a second question: "Who is my neighbor?" This inquiry implies limitation of the law as to its application; compare Peter's inquiry as to how many times he was required to forgive (Matt. 18: 21, 22; see Lesson XXII).

II. The lesson presented in parable—The good Samaritan (Luke 10: 30-35).

1. The victim of robbers despoiled and wounded.

2. Both priest and Levite withhold assistance.

3. Aid from one of the despised Samaritan people.

4. The lesson applied (verses 36, 37).

5. "Then said Jesus unto him, go and do thou likewise."

Note: In connection with the study of the parable of the good Samaritan that of the unmerciful servant may well be reviewed (Matt. 18: 23-35; see Lesson XXII).

THE PEACE OF FAITH.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down, beneath the wild commotion,
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in Thee.

O Rest of rest! O Peace, serene, eternal!
Thou ever livest, and Thou changest never:
And in the secret of Thy presence dwelleth
Fulness of joy, forever and forever.

HARRIET BEECHER STOWE.

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